

SfeA -Tin. (XLIH.)

The *Riaihi* is the same: the deity is ETTDHA ;^a the third stanza is addressed to MITEA. and YABU&A, also; and the last three verses, to SOHA. : the metre of the last verse is *Anu&ktubk*; of the rest, *Gdyatri*.

1. Wh&n may we repeat a most grateful hymn to the wise, the mQst bountiful, and mighty BUDBA, who is (cherished) in our hearts ?
2. By which earth may (be induced to) grant the gifts of EuDEA^b to our cattle, our people, our cows, and our progeny;
3. By which MITEA, and VAEKJNA, and BHDBA, and all the gods, being gratified, may show us (favour).
4. We ask the felicity of S'A:STU^c from BUBBA,

^a According- to the Scholiast, *Ru\$ra* means, "he who makes to weep, who causes all to weep at the end of time ;" thus identifying Mm with the destroying principle, or *Sfiva*. But there Is nothing, in the hymn, to bear out such an identification: on the contrary, he appears as a "beneficent deity, presiding especially over medicinal plants.

^b *Aditi* is here said to mean the earth, who, it is wished, may so act (*karat*), that *Rudriya* may be obtained. The meaning of *Rudriya*, according to the Scholiast, Is, *Rudratambandki* *Ihesha-jam*, —medicament in relation to, or presided over

by, *Rudra*, con-
formably to the text, *Yd te Rudra, sivr tanuli, sivr*
visvd ha, IhesJiaji
swd, Rudra&ya bJieshqfi—Whatever ase thy
auspicious forms, 0
Rudrfy-'Qiey are all auspicious; auspicious -are
medicaments, the
medicaments of *Rudra*.

^c *Sanyu* is said to be the son of *Brihaspati*:
nothing more Is
related of him.